arrears. For that establishment an extension of 9 months is found necessary. I tried my best to meet the additional expenditure from savings but it was not found possible. I have therefore to resort to this transfer from General Administration. It is only a transfer and will not create any deficit in the Budget. I request that the House may be pleased to grant the amount.

Demand was put and carried.

The Cochin Nair Regulation Amendment Bill.

Mr. P. Raman Menon *(Mulakunnathukavu).* — Mr. President, Sir, the amendment that I am now called upon to move says that section 62 must be recast in the way in which I have generally stated in the amendment. I am sure I am on firmer grounds with regard to this amendment than the amendments that I had the misfortune to move. As all persons are expected to intend the consequences of their own acts it is the natural logical conclusion of the sections that have been already accepted that rules in this one. This Hon'ble House has very gladly accepted all the sections up to section 61 and, therefore, I believe this is only the natural consequence of accepting those sections. My grounds have been made very clear by the speeches that were delivered on the floor of this House yesterday by the Hon'ble Members who took part in the debate.

My Hon'ble friend, Rao Sahib I. N. Menon, yesterday said in a way in which he alone is able to do that the marumakkathayam breathed its last years ago and that he was attending the death bed and that he conducted the cremation and also partook in the pollution bath. The Hon'ble Member, Mr. Achyuta Menon in the easy going way in which he used to look at all complicated questions said that the Nair society has outlived the marumakkathayam system years ago and that the system now followed by the Nairs is makkathayam. The Hon'ble Member for Vyttila in his long though cumbersom speech punctuated with "my friend" referring to me of course as he used to do with a plythora of 'Your Honour' in the course of his argument when he used to argue a bad case or enunciate a bad principle of law, has stated that he himself and his friends are trying to bring into existence a most natural sort of society, that they are trying to plant, foster and manure a natural tarawad of wife and children and, therefore, there is no need for supporting the old Nair tarawads. In the course of his speech he paid a compliment to my powers of speech and persuation

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which according to him was something very serious and which he would requisition on his side which was more righteous and just. I am accepting his challenge to-day and trying to co-operate with him in his noble work. I am trying to use the powers of speech that my humble self may possess in this behalf and trying to make this amendment acceptable to him to help him to rear up his new family. Mr. Ayyappan who also had the privilege of taking part in the discussion in a speech at the top of his voice, perhaps the loudest in the House, said that the marumakkathayam was something like an ugly ulcer on the ring finger of the Nair and that it is an incurable disease and it could be cured if at all only by an outright amputation of the arm so that the Nairs may come out and fight the battle of life single-handed. Therefore, he also will only welcome this amendment. As regards the Hon'ble mover of the Bill, the Hon'ble Member for Adur, of course future generations may deify him as the destroyer of the old rotten marumakkathayam and the father of the new one. He said that he has got a mandate from no less a society or samajam than the Nair Mahajana Sabha to rush on with a bill like this which will ultimately convert the marumakkathayam tarawad into a makkathayam tarawad. Even though he had something to say not very complimentary about that samajam itself when it met last time at Trippunithura before he was elected its Vice-President he has now accepted that mandate and come forward in this House to say that the marumakkathayam should no longer exist. It was only to-day, Sir, that I came to know that there exists in this capital of the State, Ernakulam, a society called Nair Brithya Jana Sabha, a society of Nair servants and a great tug of war is going on for the presidentship of that samajam between some of the Nair leaders of the place. May I hope that the Vice-President of the Nair samajam may in course of time become the President of that samajam, as the ultimate result of the passing of this Bill into law will be the abnormal increase of Brithya janas in the Nair society.

Now having accepted the proposition that marumakkathayam should no longer exist and that the time has come for the establishment of a makkathayam system by this House as a whole it is only right and proper that we should now consider what sort of makkathayam we are going to have. Sir, the right which is granted by this amendment is the right which every makkathayees now possess in the world. It is difficult for me to find out a makkathayam system where the individual share of the member is not liable to be attached and sold. Here a

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makkathayee who having destroyed the marumakkathayam system wants to have the makkathayam system which is immune from this liability. Look at the Brahmins. I think I am not wrong when I say that even the ancestral properties in the hands of the father manager can be proceeded against for the debt of a son and it could be attached and sold. After the death of the father the son has a definite share and that share also can be proceeded against. The only restriction there is that the purchaser in court-auction cannot come into possession of the property at once but he will have to file a suit for partition and get it divided. About the Christians I need not say much because it is very well known that there is no representative capacity for the eldest member of the family and that after the death of any member his share can be attached and sold. Sir, even now it is not possible to lend safely any amount to the Nairs. They are trying their best to defeat the creditors by saying that the karnavan is not impleaded in the suit as such, all the minor members are not parties to the suit or for some other technical reason or other. I cannot really understand the mentality of these gentlemen who bring forward this radical change and yet proclaim "we do not want our creditors to proceed against us. We will go away and borrow haphazardly. We will not pay the creditors. I am a member of the Nair tarwad. I have no divided share" etc. I cannot understand the noble-mindedness of these Nairs. He must be entitled to get share even though his mother is living, the grand-mother is living for the mere asking of it. But his share is not liable to be proceeded against because he is a member of the undivided family, not marumakkathayam mind, but makkathayam. That is a mentality which is most contemptible to say the least of it and I cannot understand why this generation of Nairs who belong to a society which at one time held honourable positions and which sacrificed everything for honour should degrade themselves for this pittance. It may be a handful of rupees, it may be a few hundred rupees and it is to protect that that they want to say that their shares shall not be attachable at all even though partible always. Sir, it is a most unreasonable thing. Therefore, I hope that the amendment that I have now brought forward will be easily accepted by all. They all want to rush in the glorious idea of makkathayam without delay and this amendment will only help and hasten that consumation.

To the other members of this assembly who are non-Nairs I have to make an appeal. From you, either individually or from the members of your society many of us, Nairs, might

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have taken money already or look up for help hereafter. It will not be possible for you to realise what you have given if you don't accept this amendment. Therefore, it is very necessary for you to protect your own interests and that can be done by accepting this amendment. As Hon'ble Members of this House if you unwittingly allow this bill to pass without an amendment like this you will be responsible for passing a legislation which is absurd, incongruous and ill-logical. Every member of a tarawad is entitled to individual partition whenever he demands it. But his share cannot be attached. That is not a thing that is obtainable anywhere. Therefore, you are having a law which is not in uniformity with any other law. On that ground also you must accept this amendment.

To the Government also I want to make a request. Sir, the members of the Government may have independent views on this matter because some may belong to the Nair community and some to other communities. It is left to them in their individual capacity to vote as they like. But there is a responsibility of the Government in this matter. Here is a law passed by this House and accepted by the Government and which the Government will have to recommend for His Highness' assent. Even though two and two make four as far as Brahmins, Muhammadans and Christians are concerned as far as Nairs are concerned two and two will make only three. That will be the nature of this Regulation if it is passed by this House and it will not be proper to recommend such a Regulation for His Highness' assent. Therefore, apart from the fact that the members of the Government are members of different communities, as a solid body representing Government, I believe, it is the duty of the Government to see that this amendment is accepted. And what is after all the amendment that I have moved. The amended section reads like this: "Every member of the tarawad shall be deemed to have a definite alienable and heritable share in the tarawad property which is also liable to be seized in execution, the quantum of such share being that which the member would be entitled to on partition being claimed by him when the alienation was made, inheritance opened, or attachment was effected". I beg to submit that is only a natural logical consequence of the sections that we have already enacted. It is only just that it must be accepted. I don't think any longer speech is necessary on this occasion. I am sure that there will be opposition because if there is anything that is clear the very section that is introduced in this Bill shows that the mentality with which the Bill is brought into this House is not so very

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noble and therefore with the expectation that there may be attacks and on the hope that I shall be able to reply to them in detail in my turn I move that this amendment may be kindly accepted by this House.

Mr. K. S. Manickam *(Irinjalakuda).*—I second this amendment. In doing so, Sir, I have a few observations to make. During the passage of this bill through this House appeals and fervent appeals were being made to the non-Nair members of this House to view the bill in its proper perspective and to suggest any measure that may appeal to non-Nairs as being excellent principles that might go to govern this bill. During the passage of the bill, in order to claim individual partition the sponsors and supporters of the bill were looking up to the laws that govern the Brahmins, the Muhammadans or the Christians. In all these laws the amendment as proposed has been given effect to in so far as the principle underlying the amendment has been recognised and given legal effect. Claim for individual partition followed by the absence of such an amendment, viz., that the individual share of a member of the family cannot be attached or sold in execution for a personal debt incurred on his behalf, is just like saying 'I will have the cake-and eat it too'. I am only enunciating that the law that governs the Hindus today, the law that governs Christians today, has in it the underlying principle of this amendment. My share in my family can be attached for a personal debt of mine. In the interests of the commercial prosperity of the community I am saying that this amendment should be given effect to. The honest creditor who advances money to a Nair on the strength of his word that he will repay it will be told "my family has not been partitioned; hence my share cannot be attached; you can seek other remedies". Appeals were made on the floor of this House that "by the introduction of this Bill we are looking to the prosperity of our own community; we are going to advance the interests of our own community; we are going to lead this country as the descendants of the Nayakars of olden days in matters commercial, in matters political and in matters economical". Today they are coming forward with a bill which says "advance money to me like anything, but when it comes to attachment of my share don't touch it; you cannot attach it because it has not been partitioned". Is it in the interests of the community? I am only throwing out a suggestion. For one thing, I have no money to advance to Nairs. Even if I have, I will think twice before advancing money to the Nairs. Even without this amendment, Sir, the tendency of modern

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legislation is to defeat the claims of honest creditors. (A voice, No, No.) In courts of law, in the legislative council and outside it, we find groups of persons saying "Why did you advance money to us". That is the attitude that has been taken up. In the light of that trend and in the interests of this community in fields commercial, political and social I am throwing out this humble suggestion. It is not the result of any legal erudition, not the result of ripe experience and not the result of money-lending.

The clamour for individual partition, as I referred to before, without this amendment would only lead to—having the cake and eating it too. They say, Sir, that a severence is enough. I am not enunciating any proposition of law with academic reliance, and I have not that capacity and practical experience as my Hon'ble friend the Deputy President. To me it appears that the law is this. Sir, take for arguments sake that I am a member of a rich Nair family. They say that my individual share can be attached provided that a notice is served on the Thavazhi demanding partition. I am studying in Madras in the Law College or Medical College. I go to the Calicut Bank and ask them for some money. They lend me money and in order to satisfy them I issue a notice to the family. Then I run up to my uncle and in fear of the consequences he gives me money. And I withdraw the notice by taking back the notice issued to them. Again I go to the Bank. On the strength of the first notice they may advance the money. But where is the notice? It has been withdrawn. As it appeared to a layman, it appears to me like this. Without this amendment I think honest creditors who advance money to the Nairs will be jeopardised. They won't be able to stand credit for a single pie either in the commercial market or in the money market. The acceptance of this amendment would obviate the difficulties. They have lectured inside this legislature and in the Nair Maha Sammelan times without number that the introduction of this bill will carry them a long way to commercial and economic prosperity. With this object in view it appears to my humble self that their aspirations might be frustrated, might be stultified, without this amendment. Finally I request my non-Nair members here to view this amendments in its proper perspective and pass this amendment, if it is going to be opposed by the Nairs who have sponsored this bill. I appeal to my Hon'ble friend Mr. Koder and Mr. Popatlal who is not here just now, to support this amendment which may otherwise jeopardise their interests.

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Mr. A. Sankara Menon *(Trippunithura).*—Mr. President, Sir, I only wish to say a few words. I want the Hon'ble Members to understand the exact position of this amendment before they record their votes on this motion. The Hon'ble Member who moved this amendment said that if this is not accepted the whole reasonableness, the whole logic, the whole intention of individual partition will fall to the ground. I am going to show that there is nothing like that and that this is the only provision that can be made at this stage in respect of our attempt to convert Marumakkathayam into Makkathayam. I put a question to the Hon'ble Member who spoke before me whether in Travancore where individual partition has been introduced, this is not the exact provision that is contained in the statute. Now with regard to the question whether in a Nair family when notice is given by a member for partition whether that notice can be withdrawn and a reunion effected my answer is when he comes away he comes away for ever. Our Chief Court has already decided against the right of reunion. As the Regulation now stands socalled thavazhi partition is allowed. It was then argued that the right to attach the share of a thavazhi or member who become entitled to claim partition logically followed. There is no similar provision here. The Chief Court answered the question in the negative. If when individual partition is allowed, the logical result is as contented that his share can be attached and sold, then. When thavazhi partition is allowed, if there is a debt which is payable by the thavazhi, the logical result ought to be that for that debt the share of the thavazhi should be attachable and saleable. But that is not the correct position has been decided by the Chief Court. One thing I can understand. If you once give a right of inheritance to the natural heirs of a member of the family, i. e. the wife and children, of his share in the family property, then there is no reason why that share should not be alienable by him and attachable for his debts. But so long as that is not allowed, there is no reason why the share should be made attachable for his debt. There is no separate existence of that share till the demand for partition is made. There is therefore good logic behind the section as it stands. Till the demand is made for partition of his share by a member the heirs of that member will not inherit that share and there is no reason why a right should be given to his creditor to attach that share. If complete Makkathayam were introduced and there was a provision that the share of a member will go to his natural heirs then I will be the first to support this amendment.

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But the Community is against such a large change. I cannot therefore agree to the amendment.

With regard to the reference to the Hindu Law I wish only to give a brief answer. If no attachment is made before that member dies the creditor does not get anything. If one creditor is fortunate enough to bring a suit against a member of the Hindu family he may be able to enforce the decree so far as that share is concerned but not others. There Sir, the share goes to the natural heirs of the member and if the natural heirs are his sons then the creditor has a right to go against his sons and enforce his debt so far as the share of his father in the property is concerned. But that right is nowhere here either before or after the passing of the Regulation now in force. It was necessary to fix a point and the point was fixed with reference to the severance of the share. I may bring to the notice of the House that this provision is taken word for word from the Travancore Regulation. I think I have made my position clear. I am not going to answer mere verbal abuse.

* **Dr. A. R. Menon** *(Pallippuram)*.—Sir, I listened to the speech of my Hon'ble friend the member for Mulankunnathukavu with surprise, for in the Committee if there was one man who was very particular and vehement that the Marumakkathayam system should be retained, it was my friend. He was a persistent and violent supporter of the old system and when he moved this amendment I was at first surprised, then I was delighted. Sometimes there is a vein of humour in him which everybody cannot understand. If this amendment is carried out no member would be more sorry than himself and he fully believes that the voting will not affect materially the position as presented by the Select Committee.

Now, Sir, naturally there are two views to this question. I have to approach this question with great reluctance and with very great diffidence. A system that has enabled this community to occupy a position that it does today, a system that has enabled the women of this community to occupy a place of honour and position which no women either in India or in any part of the world occupy today, a system like that cannot be condemned off hand or treated with derision. At first that was the view I took. But the spirit of individualism has become so strong that whatever may be the individual opinion of the members of the Committee, they were constrained to accept the

* Speech not corrected by the Hon'ble Member.

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position that a time has come to make the necessary changes to meet the requirements of the spirit of the times. That is exactly what we did. We have altered this system to the extent that was demanded by the majority of our community but we have not undertaken that we shall do everything in our power to smash up the whole system all at once. It is not the business of any section of this House to come forward and say that this is injurious to the interests of the money lender and that the Bill shall be altered in such a manner as to suit the money lender. Nobody asks them to lend the money. No money lender lends the money without taking three times the security. They will take adequate precaution and I am sure the Hon'ble Member for Irinjalakuda need not be very anxious about the money lenders.

The next point is this. We know we have got a better right to decide what is good for our community and it has been the custom of this House to listen to the presentations of the representatives of the community and accordingly support the measure.

Mr. A. V. Moothedan *(Chalakkudi)*.—The mover also is a representative of your community?

Dr. A. R. Menon *(Pallippuram)*.—Let him be. If you go through the evidence you will never see one witness coming forward and saying that this alteration should be effected. The joint views of a large number of witnesses have been embodied in this report. It is not the report of the Deputy President. We are only the vehicles to carry the message from the very people who are interested in this measure and present that to the Council. That is exactly what we have done. Individual opinions must be subordinate to the wishes of the community. It is the duty of this House to record their vote against the amendment because I am convinced that nearly cent per cent of our people wanted this bill. The changes that they demanded, that they desired, have been embodied in this measure. I do not think that this House has a right to proceed further unless there is an insistent demand coming forward or unless it violates the natural law of justice. I can very well understand the case of the Nambudiri Kudumba Bill. There you deny the natural justice due to women, there you violate the first principles of human justice. It is not a question of property. It is a question something worse than slavery. Is there anything like that in this bill? Why should you introduce such a provision? Is it because you want them to go to the devil much

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earlier than they would otherwise go? Why hasten their destruction? When a man is dying you will give him an injection so that his life may be extended by at least fifteen minutes.

Mr. P. Raman Menon (*Mulakunnathukavu*).—Because you may get something.

Dr. A. R. Menon (*Pallippuram*).—Why should I not get it? Why should not my community get a breathing space before it goes to absolute destruction? Therefore the duty of this Council is only to support this bill. No one is more anxious to introduce a complete radical change than my friend Mr. Govinda Menon and he is also of opinion that this amendment is unnecessary. The gentleman who has brought this amendment has been crying hoarse yesterday that the passing of this bill is the death knell of the community. Therefore he has only brought this out of a kind of mischievous tendency because his views were not taken.

Mr. P. Raman Menon (*Mulakunnathukavu*).—I am not half so mischievous as you are.

Dr. A. R. Menon (*Pallippuram*).—He has a peculiar kind of humour which very few of us possess of taking in very serious veins which he does not believe. What has taken place yesterday. What takes place today? Yesterday when he spoke he moved the House.

Mr. P. Raman Menon (*Mulakunnathukavu*).—Do you admit it?

Dr. A. R. Menon (*Pallippuram*).—I am not here to exhibit my own sentiments. If the community demanded a certain change that should be made. That is my position. Whether a man should be influenced according to his own ideas or whether he should be influenced by his own constituents or by the members of the community is a question on which I for myself would follow the second alternative. I have been following that principle all through my membership in this Council. Therefore I request the House to follow the lead given by the majority opinion almost unanimously and pass this bill rather than oppose the passage of this measure.

*മിസ്റ്റർ കെ. അയ്യപ്പൻ (*Ezhuvas South*).—സർ, മരുമക്കത്തായത്തെ സംബന്ധിക്കുന്ന ഒരു ബില്ലിനെപ്പറ്റി, പരിപാവനമായ ഒരു ബില്ലിനെപ്പറ്റി സംസാരിക്കുവാനിടവന്നതു് എന്റെ ഒരു ഭാഗ്യമായിട്ട് മ

* Speech not corrected by the Hon'ble Member.

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ഉങ്കുന്നത്തുകാവു മെമ്പറവർകൾ ഇവിടെ പറയുകയുണ്ടായി. ഈ ബിൽ നിയമസഭയിൽ വന്നാൽ ഇങ്ങനെയെല്ലാം ഇടവരുമെന്ന് അദ്ദേഹം മരുമക്കത്തായ പാരമ്പര്യത്തിൽ കഴിച്ചുകൊണ്ടിരുന്നകാലത്ത് വിശ്വസിച്ചിരുന്നില്ല. അതായതു്, നായന്മാരുടെ ബില്ലിനെപ്പറ്റി പുലയരും ഈഴവരും അഭിപ്രായം പറയുവാനിടവരുമെന്ന് അദ്ദേഹം വിശ്വസിച്ചിരുന്നില്ല. എന്നാൽ അതു് ഒരു ഭാഗ്യമായി കരുതരുതെന്ന് ഞാൻ ആ മെമ്പറെ അറിയിച്ചുകൊള്ളുന്നു. അദ്ദേഹത്തിനുണ്ടായ വേറെ ഒരു സങ്കടം എന്റെ ഒച്ച അസഹ്യമായി തോന്നിയതാണു്. മരുമക്കത്തായ പാരമ്പര്യത്തിലിരുന്നുകൊണ്ടു് ഈഴവരോടു് ഒച്ചകാട്ടിയിരുന്ന ആ മെമ്പർക്കു് മരുമക്കത്തായത്തെ ഭേസ്മീകരിക്കുവാനിറങ്ങിയിരിക്കുന്ന നായന്മാരോടു ചേർന്നു ഞാൻ ഒച്ചയെടുത്താൽ സങ്കടംതോന്നാതിരിക്കുമോ? ഏതായാലും ഇപ്പോൾ സ്വപ്നവും മാറിപ്പോയി, ഒച്ചയും മാറി, മുമ്പു് ഒച്ചകാട്ടിയിരുന്നവരുടെ നേരെ ഇപ്പോൾ ഒച്ചയായി. മരുമക്കത്തായ പാരമ്പര്യവും അതിന്റെ ഒച്ചയും അതിന്റെ ജീവനും അതിന്റെ വിഡ്ഢിത്വവും സ്വപ്നവും പോയി. ഇനി അതിനുവേണ്ടി നിലവിളിച്ചിട്ടു കാര്യമില്ല.

ഞങ്ങളുടെ ഈഴവബിൽ ഇവിടെവന്നപ്പോൾ അതിനെപ്പറ്റി എല്ലാവരും അഭിപ്രായം പറഞ്ഞു. അഭിപ്രായം പറയുക എന്നതു് നിസ്സാരമായ ഒരു കാര്യമല്ല. അതിന്റെ പ്രിവിലേജു് ഞങ്ങൾ പറഞ്ഞപ്പോൾ അതുകേട്ടു് എല്ലാവരും അടങ്ങി ഒരു വലിയ ഭാഗ്യമായി വിചാരിച്ചു. അതുപോലെ നായന്മാക്കുള്ള കാര്യങ്ങൾ പറയുന്ന അവസരത്തിൽ എല്ലാവരും യോജിച്ചുപോകുന്നില്ലെങ്കിൽ ഒരു ക്രട്ടക്കും ശരിയായി ജീവിക്കുവാൻ സാധിക്കയില്ല. എത്ര നിസ്സാരന്മാരായാലും വമ്പന്മാരായാലും വിദ്വാന്മാരായാലും എല്ലാവരുംകൂടി സഹകരിക്കുവാനും എല്ലാവരേയും മാനിക്കുവാനും എല്ലാവരുടേയും മനോഭാവത്തെ ആദരിക്കുവാനും മനസ്സില്ലാത്തവക്കെല്ലാം മുളങ്കുന്നത്തുകാവുമെമ്പർക്കു് ഈ കൌൺസിലിൽ ഈ അവസരത്തിൽ കിട്ടാവുന്ന അനുഭവമായിരിക്കും കിട്ടുന്നതെന്നു നല്ലവണ്ണം ഓർത്തു പെരുമാറിയാൽ കൊള്ളാം.

ഇനി ബില്ലിനെപ്പറ്റി പറയുകയാണെങ്കിൽ ഇതിൽ മറു സമുദായങ്ങൾക്കുള്ള നില ബഹുമാനപ്പെട്ട പള്ളിപ്പുറംമെമ്പർ പറഞ്ഞതുപോലെയാണു്. ഓരോ സമുദായങ്ങളേയും സംബന്ധിക്കുന്ന നിയമനിർമാണം വരുമ്പോൾ ആ സമുദായക്കാരുടെ അഭിപ്രായമനുസരിച്ചു് മറുള്ളവരുടെ നില എടുക്കുകയാണു വേണ്ടതു്. ഈ കാര്യത്തിൽ നായർ സമുദായത്തിനു് അവരുടെ ദായക്രമത്തെ സംബന്ധിച്ചും മറും നിയമനിർമാണം ചെയ്യുവാൻവേണ്ടിയുള്ള വിഭഗ്ദ്ധർക്കു് ഒരു കുറവുമില്ല. ഈ നിയമസഭക്കു് വിഭഗ്ദ്ധന്മാരുടെ പ്രാതിനിദ്ധ്യം ധാരാളമുണ്ടു്. അതുകൊണ്ടു് ഈ നിയമനിർമാണത്തെ സംബന്ധിച്ചു് അവർ എന്തുപറയുന്നുവോ അതനുസരിച്ചു നിൽക്കേണ്ട ബാദ്ധ്യതയേ മറു സമുദായങ്ങൾക്കുള്ളൂവെന്നു് പള്ളിപ്പുറംമെമ്പർ പറഞ്ഞ അഭിപ്രായത്തോടു ഞാൻ പൂ

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ണ്ണമായി യോജിക്കുന്നു. ഇതുവരെ ഈ ബില്ലിനെ എതിത്ത ആൾ ഇപ്പോൾ ഒരു അമെൻറുമെൻറു കൊണ്ടുവന്നിട്ടുള്ളതുകൊണ്ട് അദ്ദേഹം ഈ ബില്ലിനെ എതിക്കുന്നുവെന്നു പറയുവാൻ സാദ്ധ്യമല്ല. ഇന്നലെ ഇവിടെ എത്രയോ സെക്ഷൻസ് കഴിഞ്ഞിരിക്കുന്നു. ആ സെക്ഷൻസെല്ലാം എതിത്ത ആൾ ഇപ്പോൾമാത്രം മാനസാന്തരമുണ്ടായിട്ട് ഈ ബില്ലിന് ഒരു പുതിയ ഗുണംചെയ്യുവാൻ വിചാരിക്കുന്നു!

പരമാർത്ഥം പറയുകയാണെങ്കിൽ അദ്ദേഹം പറഞ്ഞ തത്വം ശരിയാണ്. അതിനെപ്പറ്റി ആർക്കും അഭിപ്രായവ്യത്യാസമില്ല. പക്ഷേ ഇപ്പോൾ ഈ ബില്ലിനു പോകാവുന്നിടത്തോളം പോകുവാൻ പാടില്ലെന്നു പറയുന്നതു് എല്ലാകാര്യത്തിലും ശരിയല്ല. അതെന്തുകൊണ്ടാണെന്ന് ഇവിടെ ഒന്നു രണ്ടു മെമ്പർമാർ പറഞ്ഞുകഴിഞ്ഞിട്ടുണ്ട്.

പിന്നെ കടംകൊടുക്കുകയില്ല എന്നിവിടെ പറയുകയുണ്ടായി. കൊടുത്ത പണം ഈടാക്കുവാനുള്ള മാർഗമുണ്ടെങ്കിലല്ലേ പണം കടംകൊടുക്കുകയുള്ളൂ. നായന്മാക്ക് ഇപ്പോൾ കടംകിട്ടുവാൻ വളരെ പ്രയാസമുണ്ട്. ഇരുപതിനായിരം രൂപാ സ്വത്തുള്ള ഒരു ക്രസ്ത്യാനിക്കോ ഈഴവനോ ബ്രാഹ്മണനോ കിട്ടാവുന്ന കടം രണ്ടുലക്ഷം രൂപാ സ്വത്തുള്ള ഒരു നായക്കു കിട്ടുകയില്ല. കടം കൊടുത്താൽ അവരിൽനിന്നും പിരിക്കുവാൻ മാർഗ്ഗമില്ലെന്നുള്ളതു് കടം കൊടുക്കുന്നവർ മനസ്സിലാക്കീട്ടുണ്ട്. ഇരിങ്ങാലക്കുടമെമ്പർ പറഞ്ഞ ആ മനഃസ്ഥിതിയെപ്പറ്റി ഭയപ്പെടേണ്ടിയിരിക്കുന്നു. നായന്മാർ നിയമം പാസ്സാക്കുവാൻ പോകുന്നു, അവരെ മുഴുവൻ . . . . . .

മിസ്റ്റർ കെ. എസ്സ്. മാണിക്കം (*Irinjalakkuda*).—പറഞ്ഞുതരണോ ഞാൻ പറഞ്ഞതു് എന്താണെന്ന്?

മിസ്റ്റർ കെ. അയ്യപ്പൻ (*Ezhuvas South*).— ..... വിഴുങ്ങുവാൻ തരമുണ്ടെങ്കിൽ നോക്കിക്കൊള്ളുക എന്നുള്ള തരത്തിൽ അത്രമാത്രം സ്വന്തം നിലയിൽ സ്വാർത്ഥമെന്നപോലെ സാമുദായികമായിട്ടും സ്വാർത്ഥം എടുക്കരുതു്. ഓരോ സമുദായക്കാർക്കും അവരവരുടെ കഴിവുകളനുസരിച്ചു വളരുവാനുള്ള സൌകര്യം കൊടുക്കണം. അതുകൊണ്ടു് പണം കടംകൊടുക്കുന്ന കാര്യത്തെ അടിസ്ഥാനപ്പെടുത്തി നിയമനിർമ്മാണത്തെ എതിക്കരുതു്. ഇപ്പോൾ ഉള്ള നടപടി ഇവിടെ നടപ്പാക്കി ഇപ്പോൾ ജീവിക്കുന്ന മാതിരിയുള്ള ഒരു ദായക്രമം വരുകയാണെങ്കിൽ അതുകൊണ്ടു പല സമുദായങ്ങൾക്കും ദോഷമുണ്ടു്. തീയ്യ ബിൽ ഇവിടെ വന്നപ്പോൾ തീയ്യസമുദായത്തിലെ പൊതുജനാഭിപ്രായം ഇന്നപ്രകാരമാണെന്നു മറ്റു സമുദായങ്ങളിൽപെട്ട മെമ്പർമാർ അറിഞ്ഞപ്പോൾ അവർ ആ അഭിപ്രായങ്ങളിൽ ചിലതിനോടു യോജിച്ചില്ലെങ്കിൽ തന്നെയും ആ ബില്ലിനെ അവർ അനുകൂലിക്കുകയാണു ചെയ്തതു്. ആ ഒരു ക്രമമാണ് ഇതുവരെ ഇവിടെ എടുത്തുപോന്നിട്ടുള്ളതു്. എന്നാൽ നായന്മാരുടേയും ക്രസ്ത്യാനികളുടേയും കാര്യങ്ങൾ പറയുവാൻ അവ

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ുടെ സമുദായത്തിൽപെട്ട മെമ്പർമാർ ധാരാളമുണ്ട്. അതുകൊണ്ട് ബ്രാഹ്മണർ, ഈഴവർ മുതലായ സമുദായക്കാരാണ് ഇതിൽ പ്രത്യേകം സൂക്ഷിക്കേണ്ടതെന്നു ഞാൻ ഇരിങ്ങാലക്കുട മെമ്പറോടു പറഞ്ഞുകൊള്ളുന്നു. നമ്മുടെ ആവശ്യത്തിനായി ഇവിടെ ഒരു ബില്ലു കൊണ്ടുവരുമ്പോഠം അതിനെ ക്രസ്ത്യാനികളും നായന്മാരും എതിക്കുകയാണെങ്കിൽ നമുക്കു യാതൊരു രക്ഷയുമില്ല. അതുകൊണ്ടു അവരുടെ നിയമനിർമ്മാണം അവർക്കു വിട്ടുകൊടുത്തു് നമുക്കുള്ളതു തരണമെന്നു നാം അപേക്ഷിക്കുകയാണു വേണ്ടതു്. ഈ ഭേദഗതിയുടെ തത്വം നല്ലതാണെങ്കിലും അതു ബില്ലിനു ദോഷം ചെയ്യുമെന്നുള്ളതുകൊണ്ടു ഞാൻ ഇതിനെ എതിർക്കുന്നു.

The House rose for lunch at 1 p. m. and reassembled at 2-15 p. m. with the Deputy President (M. R. Ry. A. Sankara Menon Avl., B. A. & B. L.) in the Chair.

CONDOLENCE MOTION.

Re. the demise of Mr. C. Achyutha Menon.

Mr. T. S. Narayana Ayyar *(Secretary to Government).*— Sir, before we proceed to the rest of the business this afternoon I wish with your permission to move the following resolution:— "This House places on record its deep sense of sorrow at the demise of Mr. C. Achyutha Menon, for some time a member of this Council and for long one of the most distinguished public servants of this State, and conveys its respectful condolences to the members of the bereaved family". Not many words are required from me to commend this resolution for the acceptance of the House. The late Mr. C. Achyutha Menon was one of those stalwarts who were associated with the making of modern Cochin. There are, I know, Hon'ble Members in the House who can speak with greater experience and greater appreciation of the services he rendered to Cochin as one of its most distinguished servants. I came to know him only after his retirement from Government service, but ever since I began to know him I had always the greatest admiration for his gentlemanly manners, his sincerety of purpose and the fulness and variety of information he possessed on matters relating to the State. He came of a very old, and illustrious family in Trichur and was one of those who took early to English Education in the State. He had a brilliant scholastic career attaining very high proficiency equally in English, Malayalam and Sanskrit. He was the Palace Tutor for some time and was for long connected with the Education Department but later he made his mark in the administration as Secretary to the Diwan, being known thereafter as Secretary Achyutha Menon. He

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